1:Murphy and Quain E-4,5 (1938) 1955
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although a Mehinaku woman and a Suyá woman who had dwelled among the Waurá were living there. 439

The origin of specialization apparently lies in the diversity of the original cultures of the upper Xingú tribes. While a great degree of cultural homogeneity was subsequently attained through interaction and diffusion, certain culturally specialized items became integral to the trade relationships that were a functional part of intertribal social life. Trade became standardized, and monopolies were thereby perpetuated. The Kamayurá-type bow and the Waurá pot were not only essential to the Trumaí economy, but trade in these items with these tribes was expected and served to reinforce the structure of the supra-village society. 182 439

In addition to trade in specialized products, there was active exchange of other items of Western and native manufacture, such as feathers, fishhooks, line, cotton yarn, cloth, paper, beads, and trinkets. This, however, did not require organized trading trips, as did the exchange of the specialized products. The Trumaí traveled for the specific purpose of trading salt or securing pots and bows, although such transactions were also carried out during ordinary visits and at intertribal ceremonials. The non-specialized items were taken along on all visits in anticipation of a lively afternoon of trading, but they were incidental to such expeditions. 439 484 [177]

Despite the economic foundation of upper Xingú trade, all exchanges were considered gifts. No aspect of trade was recognized as divorced from personal relations. Food was shared freely in the community and did not enter into trade. Quain was the only person in the Trumaí village who traded to obtain food. 439 437 431 [123]

Quain believed that there was a scale of values and a concept of equivalence in trade, as certain proffered articles were rejected by sellers as inadequate. The individual exchanges indicated some equivalence, and there was a tendency for particular categories of goods to be exchanged. Men traded arrows for fishhooks and gourds for small pots. Trinkets also formed a class. However, when dealing in specialized products, payment in another specialty was not required. Western goods were especially desired. Knives and axes were in great demand, and, once given to an Indian by a white man, they entered into active trade circulation. There was sufficient cross-cutting between the classes of articles to suggest the operation of a more comprehensive scale of values, but, unfortunately, Quain had to leave the Trumaí before this could be verified. 439 435 [177]